

# The Bíon

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A merely parochial publication for members only of St. Mark's Parish, Denver, Colorado.

The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

*"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."*

## Resurrection

*St. Maximus, Bishop of Turin, Homilist. 380 - 465.*

### The Prayer of the Good Thief.

*Synopsis: In this feast of Christ's Resurrection, we especially rejoice that, by the Mystery of this new sacrament, our sins are taken away; heaven given back to us, paradise restored. The faith of the Good Thief upon his cross has helped the whole world. The Prayer of Christ for His executioners.*

**M**OST fittingly does the world rejoice, with great gladness, upon this day; for with Christ returning from the dead the hope of resurrection has everywhere been awakened in the hearts of men. For it is but right that when the Lord of creation triumphs, the creatures He has made should also rejoice. This day the heavens rejoice, for now at length they see the earth, defiled by sin, made clean in the Blood of the Lord. The multitudes of the hosts of heaven rejoice, for their king has overthrown in battle the hosts of the prince of evil. The sun rejoices, and now with unceasing thankfulness holds back by its joyful beams that woeful darkness that overshadowed it as Christ was dying. And together with them we too above all others must rejoice, for whom the Only-Begotten Son of God, Who also is True God, clothed Himself in our flesh, that through that flesh He might come to the Cross, by the Cross suffer death, and through death despoil the kingdom of hell. Should we not rejoice: we whose sins the mystery of this new sacrament has taken away, to whom heaven is given, paradise restored?

And as He drew near His end, the Lord Himself says to the Thief then hanging on his cross: he whose faith, neither Christ's torment, nor his own, had weakened: Amen, I say to you, this day thou shalt be with me in paradise. For the Thief had said to Him: Lord, remember me when thou shalt come into thy kingdom (Lk. xxiii). How admirable this faith, Brethren: that a thief who had been judged unworthy of this life, should amid his torments nourish the hope of life eternal, and believe, that this could be given to him by One Who also was being crucified?



*Cathedral of the Resurrection, St. Petersburg.*

And how justly does the believing Thief receive the favour of such a promise: he who, in that hour when the Apostles scattered in fear, had confessed the Kingdom of God? And the merit of this one confession wipes away all his past sins; in that brief moment whatever crimes he had committed, throughout all the years of his life, were now forgiven.

Nor did the blood he shed in his robberies condemn him before God: for he believed that the Blood of Christ was shed for a Kingdom, not for a punishment. And that this death was a gain for all men, there can, Beloved Brethren, be no possible doubt. For who can despair of God's grace, when the Thief was forgiven; should he unite the faith of the Thief with his own humble prayer for pardon?

We have yet another shining example of the Lord's most loving kindness, and because of it, let us, putting away all fear, and all deadly despair, place our trust in the unspeakable generosity of Our Redeemer. For when, condemned by the Godless, Christ hung upon the Cross, and the Jews in their evil rage mocked at Him they had crucified in the midst of His agony, this kind Petitioner prayed to His Almighty Father for His executioners, and said: Father, forgive them, for they know not what they do.



And though in His hands was the judgement of both the living and the dead, He implored pardon for those who were then perishing in sin; and this, I believe, that He might show us beyond any manner of doubt, that He forgave them their awful crime, and that His Father would also spare them, if they, putting away their unbelief, would come together in Christ's Name. For who can doubt the effect of that prayer, where He Who is Goodness asks help for those in misery? They know not, He says, what they do. The Jews knew well that they were shedding the blood of an innocent man; but they did not know that the guilt of all men was being washed away in that Blood. They knew they were punishing Christ by this most bitter torment of the Cross; but they did not know that it was through this Cross the Son of God would triumph. They knew He would die; but they did not know He would rise again. So, well might the Lord declare: They know not what they do.

For they knew not, the Jews, of what immense goodness their very wickedness was the instrument. But the Lord, in the knowledge of His own majesty, has compassion on their human errors, and knowing how great the joy that would follow these torments, while He yet endured them, forgives the crime of those who were crucifying Him: willing that His death would give life to His slayers, and be the condemnation of those who would perish. Returning from hell He seeks His Apostles, so that He might show them, that within Him there was both the power of divinity, and the reality of our flesh.

Because of this, Brethren, let us rejoice in Christ, now risen from the dead. Let us hold firmly, that He has recalled this Flesh from the sepulchre that we may merit to have part in that wondrous common heritage: namely, the grace of the Apostles, and the Resurrection of the Lord, by the help of this Same Lord Who with the Father and the Holy Ghost lives and reigns world without end. *Amen.*

Archbishop Tikhon Belavin of North America from a photograph about 1903. This is how the Saint would have appeared when he attended Evensong and Preached at St. Mark's, Denver on St. Mark's Day, 25 April, 1904. St. Tikhon has joined St. Mark in the Kalendar. His Day is April 7.



## Ask Etheldreda *if you dare...*

Dear Ethel,

The girls in my office are sure you can help explain something that has occupied all our attention for the past three weeks. We are in no danger of losing our jobs since we work for the Federal Department of Helium War Reserves. You will be glad to know that America can field four thousand giant airships of the Shenandoah Class for five years of continuous flight on the Helium Reserves we monitor just outside Wilson, Kansas. Thousands of our fellow Kansans at other Helium Reserves are equally diligent in keeping America's vital defenses at the ready. If one of the great airships ever lands near Wilson we can put her back in the air! My uncle Pervis sees the big airships go over all the time. He has a special set of binoculars that make their invisible paint show up real clear.

What I am writing to you about now is my sister in law, Harmone Hilsheim, who lives over in Kanopolis. She goes to the new Greek church in Salina, All Saints. She says Orthodoxy is everything she ever believed as a Fourthday Apostolic Renewed Twice Born Emersion Adventist Reformed. She is now a "fulfilled" F.A.R.T.B.E.A.R. and insists that I go with her to Salina. I like the fact that the Greek church is built at an airfield. Lately though, Harmone has been troubled in spirit. With godly zeal she has taken up Bible study, Lenten fasting, abstaining from stimulants, and daily prayers in the morning and evening. She does not see any improvement in herself. However, the rest of our family see a tremendous change. She no longer complains of evil dreams, strange body odours, and electric phenomena that used to plague her constantly. What is her problem?

- Want to know in Kansas

Dear WKIK:

When a person turns her life to God and His goodness they often do not notice how many ugly things from the world begin to fall away from them and no longer trouble them. The grace of humility prevents (goes before) the repentant Christian to spare her any false pride in her new life. You and the girls from your office need to go right over to All Saints and make Fr. Chad your teacher and the Orthodox Way your path to salvation.

- Ethel



# The Spiritual Exercises of Lent:

*Ascetical Fasting with Prayer as the method of renewing our thirst for Spiritual Food and Drink.*

This essay is borrowed from some newsletter that copied it from the *St. George Messenger* of 1994 which printed an interpretation of an original essay by Fr. Alexander Schmemmann.

THERE is no Lent without fasting. But many people today either misunderstand fasting or fail to take it seriously. For some, it simply means choosing to "give up" something one enjoys, while for others, it means a legalistic avoidance of certain foods. But if we are going to take Lent seriously, we must ask "What is the real meaning of fasting in the Christian life?"

The practice of fasting by Orthodox Christians has its source in their relationship between two pivotal events recorded in Scripture. The fall of Adam and the temptation of Christ. Adam fell by "breaking the fast", by eating what was forbidden to him. He was tempted by Satan and succumbed to the temptation by eating, the result being the expulsion from paradise. The same tempter appeared to Christ and suggested that he break his fast by yielding to his hunger, turning stones into bread, and eating. Christ repudiated the temptations of the evil one and thus opened the doors of Paradise to mankind once again. Thus we can see that fasting is connected with the very mystery of life and death, sin and redemption, salvation and damnation. Hopefully, its importance in the Christian life is therefore clear.

The reason that the story of man's original sin is presented to us in terms of food and eating is because food is what we normally consider the means of life. But Christians can never forget that, fundamentally, only God has life and is life. Thus, in the Garden, to eat of the legitimate trees was sacramental; an act of communion with God, a partaking of the divine life, the only true life. Adam's sin was in eating apart from God, in opposition to God, for himself and in himself. He believed that the fruit had the power in itself to make him a god apart from the living God, rather than believing the Word of God. Fallen humanity persists in this same delusion, that God is not his life, that this world can fill his every need, that he can live "by bread alone."

Christ went out to the desert to reverse the work of Adam. Instead of the plenitude of paradise, he stood facing the barrenness of the desert, and he hungered mightily after forty days of fasting. When one hungers like that, one realizes he depends on something outside himself for life. In that moment, he faced the ultimate question: "On what does my life depend, on the food of this world or on the life of God?" Satan said, "Eat, for you depend entirely on food, your life is in food." Where Adam had believed the lie, Christ rejected it, affirming that "man does

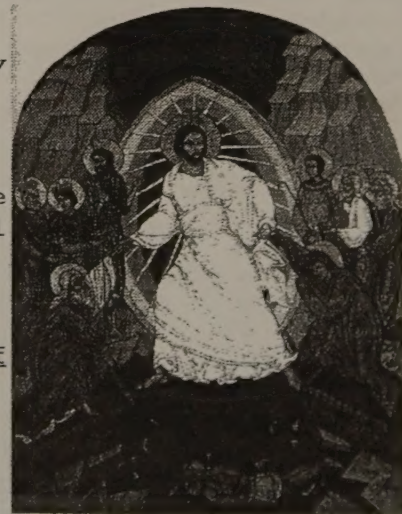
not live by bread alone, but by every word that comes from the mouth of God." In him, humanity had chosen the Word of God over the world and Satan was overcome.

By fasting, then, we Christians participate in Christ's victory over the lie that all we are is flesh and our life is solely of this world. We seek to recover and reaffirm our essential spiritual nature. As we hunger for physical food, we transform that experience into a hunger for God and the heavenly bread of eternal life that is Christ himself.

In our present-day fasting custom, however, we rarely completely fast from food all together as Christ did, and as was the custom of many in the early Church, the so-called "total fast". Rather, the lenten fasting is known as the "ascetical fast", in which we reduce the amount of food we consume and abstain from those most satisfying to the flesh; primarily meat. The purpose is to induce a state of continual half-hunger whereby we are able to go about our normal duties but still are reminded of our dependence, weakness, and need - for God, above all else. The total fast is practiced and a greater intensity experienced in preparation for Holy Communion in the Presanctified Gifts. Over the several weeks of the lenten Fast, the maintenance of this practice and its resultant spiritual state will cause us to face our irritability, passions, doubts, self-pity, weakness, and fears, and we shall probably experience many spiritual failings - exactly what we need to cause us to depend all the more fully on God! But it is precisely in this process of spiritual struggle that we have the opportunity to bear much spiritual fruit, and perhaps, by the grace of God, attain a participation in Christ's victory over Satan. May he who once and for all vanquished the enemy of our souls, grant us to be able to "crush the heads of invisible serpents" by our pious fasting with prayer in this Lenten season.

## Great Lent by

Fr. Alexander Schmemmann is available in the St. Mark Bookstore for \$ 8.75 as well as the Orthodox Way, and the Ladder of Divine Ascent, and Way of a Pilgrim. These can be read any time of year.



## Pascha (Easter)

Cards of several styles are available in the St. Mark Bookstore as single cards or in packages of four, six, and twelve cards (50 ¢ to \$ 1 each).



# April 1997

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>St. Tikhon is commemorated on April 7 because that is the Julian calendar March 25, when he reposed in Moscow with the help of Communist medical malpractice.</b>		<b>1</b> Agilbert, Bishop of Dorchester on Thames <i>feria</i>	<b>2</b> Dashinae Albers BDay Robert Albers, BDay 12:10 PM Mass	<b>3</b> Alex Stansen, BDay Alexia K Stansen, BDay Amana L Stansen, BDay Jo Herder, BDay 9:00 AM Mass 7:00 PM Evensong	<b>4</b> St. Isidore of Seville, BCD 9:00 AM Mass 6:15 PM Lenten Supper 7:15 PM Stations of the Cross	<b>5</b> <i>Proper feria</i> 9:00 AM Mass <b>3:30 PM</b> <b>Orthodoxy 101 Review/Preview</b> 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer 5:30 PM Confessions ( & by appointment)
<b>6</b> Lent IV (Laetare or Rose) Sunday 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong 6:00 PM Pan Ortho Vespers, St. Augustine Church	<b>7</b> St. Tikhon Bellavin, Patriarch C	<b>8</b> Cassandra Lea Goyette, BDay Lance Lickteig, BDay <i>Proper feria</i>	<b>9</b> Theodore, Ab of Crowland & Comp. Mm 12:10 PM Mass	<b>10</b> Beocca, Hethor & Comp. Mm under the Danes Hedda & 84 Companions, Martyrs 9:00 AM Mass 7:00 PM Evensong	<b>11</b> Guthlac of Crowland St. Leo the Great, BCD 9:00 AM Mass 6:15 PM Lenten Supper 7:15 PM Stations of the Cross	<b>12</b> St. Justin, M Wighbert, Monk & Missionary 9:00 AM Mass <b>3:30 PM</b> <b>Orthodoxy 101 Review/Preview</b> 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer 5:30 PM Confessions ( & by appointment)
<b>13</b> Passion Sunday Karen Goyette, BDay 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong 6:00 PM Pan Ortho Vespers, St. Hermann Church	<b>14</b> Caradoc of Wales Ss Antony, John & Eustathius, Martyrs 7:00 PM Vestry	<b>15</b> Padarn of Wales	<b>16</b> <i>Proper feria</i> 12:10 PM Mass	<b>17</b> <i>Proper feria</i> Russell Robert Howlett, BDay 9:00 AM Mass 7:00 PM Evensong	<b>18</b> Deicola, Ab of Bosham 9:00 AM Mass 6:15 PM Lenten Supper 7:15 PM Stations of the Cross	<b>19</b> St. Alphege, BM Wendy Lee Heffner, BDay 9:00 AM Mass <b>3:30 PM</b> <b>Orthodoxy 101 Review/Preview</b> 4:00 PM KNUS Radio 710 5:00 PM Evening Prayer 5:30 PM Confessions ( & by appointment)
<b>20</b> Palm Sunday Andrew Greenlee, BDay Edgar Woods, BDay Margaret Davis, BDay Thorin L Jackson, BDay 7:30 AM Matins 8:00 AM Mass 9:00 AM Church School 10:00 AM Mass 4:00 PM Evensong	<b>21</b> John Branson, BDay Monday in Holy Week 12:10 PM Mass	<b>22</b> David Robert Gray II, BDay Tuesday in Holy Week 12:10 PM Mass	<b>23</b> Wednesday in Holy Week 12:10 PM Mass	<b>24</b> Maundy Thursday Dean Lickteig, BDay Susan M Mahan, BDay 7:00 PM Liturgy & Watch	<b>25</b> Good Friday 12:00 PM Veneration 6:00 PM Veneration	<b>26</b> Holy Saturday. Easter Vigil 5:00 PM Evening Prayer 5:30 PM Confessions ( & by appointment) 10:00 PM Vigil, Prophecies, Divine Liturgy
<b>27</b> Easter Day / The Resurrection Family Photos 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>28</b> Easter Monday Allison Murray, BDay	<b>29</b> Easter Tuesday Pamela Slettum, BDay	<b>30</b> Easter Wednesday Tad Liss, BDay 12:10 PM Mass	<b>The 20 Century began with the Martyrdom of a million Armenian Christians at the hands of the sons of the False Prophet, continued with the 10M New Martyrs of Russia, and concludes in the 1990s with the Martyrdom of tens of thousands in the South Sudan.</b>		
<b>Bright Week, no fast</b>						



# What kind of deal can you make me on some God products?

*For a few days now things have been going too well at St. Mark's. The Rector has been complemented on his sermons and talks. Some people have actually been moved to fast and pray. Even our advice columnist, Etheldreda, has been getting fan mail. However, in the big cruel world of the Church (as revealed in the idiotic chat on the Internet) many of the clergy are not such happy campers.*

The following essay is copied from The Orthodox Vision, Vol. 1, No. 2, p. 27, published by the Diocese of the West, Orthodox Church in America. Fr. Nicholas Dotson of St. Mary's, Calhan, Colorado, is Editor:

by Tom Ehrich: Religious News Service

Checking my messages on an Internet news group, I came across the saddest note. Writing to a group concerned about abuse of clergy, a clergyman recounted comments made to him the previous Sunday after church.

Two blasted his sermon, one made a snide comment, one jabbed him for leaving a wedding early, and one said he should "watch his back" because a recent visiting priest made him look inadequate.

Clergy hear many such comments and worse. So do the lay leaders who expose themselves to abuse by running religious education programs, chairing events, planning new facilities and raising money. Many can imagine this pastor's knotted stomach and bewilderment.

Abuse of leaders is rampant, of course. Ask anyone who has served on a school board or run for office what it's like to be a public servant.

But abuse of religious leaders springs from a unique sickness, which is not only making their lives miserable - causing burnout, early retirements and declining seminary enrollments - but is holding congregations back. It's not just rudeness, to which we could respond by offering instruction in basic civility. It is warfare between self and God.

Many have decided to trivialize God (thereby disempowering Him) by making God's faith communities a consumer transaction, in which some are shoppers (and therefore always right) and a few are providers (and therefore not to be trusted, as in "caveat emptor.") They come to church or synagogue to get their self-defined needs met. And they fight, as only a righteously indignant shopper can fight, for their "right" to satisfaction.

While congregations need to be responsive to members, that doesn't excuse or exalt a consumer mentality, it is an illusion to think that God wants us to be happy shoppers. God's desire for us is far

deeper. We have been "called in righteousness" not to be ecclesiastical shoppers or to keep ecclesiastical shopkeepers in line, but to be a "covenant to the people, a light to the nations," to liberate the captives.

Many have decided to trivialize God by making God's faith communities a consumer transaction, in which some are shoppers (and therefore always right) and a few are providers (and therefore not to be trusted, as in "caveat emptor.")

Faith communities aren't in business to please people but to transform them. And that, of course, is the problem. We want the benefits of faith without~ the cost. We want accepting, friendly communities; we want assurances that we are loved and forgiven; we want to be fed. But we resist the demands.

We resist, I think, because we sense deep down that the cost of faith is more than financial contributions or active participation. We would like faith to be that easy. I think that's why we give so much to churches, hoping it will be enough. But the cost of faith is loss of control. The

cost of faith is loss of life as we have known it. The cost of faith is repentance.

So we insist upon being pleased. That puts us in charge, not God, and it puts the burden on service providers to change their behavior. We take surveys, monitor rumor mills, harvest discontent and use lay leaders as an indirect way to corral the clerics. We withhold our financial support, change congregations when displeased, write angry letters and figure it's our right to use any public setting for complaining.

Tough luck for churches, some might say. But this trivialization of God carries over into everything we do. Education, for example, ceases to be about learning and focuses instead on pleasing parents (demonstrable results), pleasing children (entertaining) and pleasing future employers (useful skills). Neighborhood ceases to be about community, mutual support and shared responsibilities, and focuses instead on status and resale value. Democratic politics ceases to be about shared decision-making, and focuses instead on getting one's ears tickled by soothing poll-scanners. Marriage ceases to be about sacrifice and forming a new creation, and focuses instead on getting one's needs met.

We like to say these are leadership problems, and if we just had wiser, better trained, more team-centered and inclusive leaders, all would be well. Frankly, I don't think leaders are the problem. We are.

When we stop behaving like consumers and spoiled children, our religious congregations will get healthier. And so will our schools, our politics and our homes.

*From the Cleveland Plain Dealer, Saturday, November 2, 1996. Ehrich is a Protestant minister in Winston-Salem N. C., an author and a former Wall Street Journal reporter.*



# Children in Church

*Protopresbyter Michael Pomazanski*

**E**VERY Christian mother considers it one of her primary obligations to teach her child prayer as soon as his consciousness awakens—prayer that is simple and easy for him to understand. His soul must be accustomed to the warm and fervent experience of prayer at home, by his cradle, for his neighbors, his family. The child's evening prayer calms and softens his soul, he experiences the sweetness of prayer with his little heart and catches the first scent of sacred feelings.

It is harder for a child to assimilate in the atmosphere which prevails in church. At first he just observes. He sees people concentrating and rites he does not as yet understand and hears incomprehensible words. However, the very solemnity and festivity of the church have an uplifting effect on him. When a two year-old child wants to take part in church, to sing, speak or make prostrations—we can see in this his uplifted state of soul, wherein he is involuntarily influenced. We say this from simple observation.

But there is also something higher than our sense perceptions. Christ is invisibly present in church and He sees the child, blesses him, and receives him into the atmosphere of the Grace of the Holy Spirit. Grace envelopes him as a warm wind wafts over a blade of grass in a field, helping it to grow up slowly, gradually, to put down roots and develop. And so the mother hastens to bring her child to Christ, to His Grace, regardless even of whether he has any understanding at all of this contact with the gift of Grace. This is especially true concerning the Eucharist, the very closest union with Christ. The mother brings her infant to this Mystery while he is still a baby lying in her arms. Is the mother right?

Suffer the little children to come unto Me, for of such is the kingdom of God Can you really say with certainty that there and then in the fields of Palestine these children had already understood Christ's teaching, that they had been sitting at the Teacher's feet and listening to His preaching. Do not say this, for the Evangelist himself remarks that they brought unto Him also infants, that He would touch them:

but when His disciples saw it they rebuked them. In bringing their little ones, the mothers' purpose was simply that His hands should touch the children, and not that He should teach them divine knowledge.

Allowing children to have contact with spiritual Grace is one of the first, basic concerns of a Christian who thinks about his children, and the task of Christian society, which is concerned about its youth. Here is the door to a correct Orthodox Christian upbringing. Enlightenment, compunction, and joy, as

they awaken in the infant's growing consciousness are an external indicator of the fact that the little Christian is feeling warmth from the divine source in himself. And even if he does not feel it the invisible action of God's Grace does not stop; only we do not see it, just as we do not instantly see the effect of the sun on our own health. In Russian literature we have edifying examples of the disposition of children's souls during preparation for Confession and Communion, after Confession and after Communion of the Holy Mysteries.

Nevertheless, how often it is forgotten that herein lies the key to organising religious education. How often, on seeing the inadequacy of

religious education, we pick up the programs and rework them, lay the blame on the textbooks and the teachers—and forget about the importance of the church and the influence of the services; certainly we do not always ask ourselves the question: "But did the children go to church?"

As the child grows up, he should enter more deeply into the life of the Church. The child's mind, the youth's mind must be enlightened by the church services, learn from them, become immersed in them; the church should give him knowledge of God.

The matter is more complex. The task of religious education will be fulfilled only when we teach our children to love church.

When we, the adults, organize church services, make arrangements for them, shorten or lengthen the order of service and so on, we are accommodating ourselves to our own concepts and needs, or simply convenience, understood in adult terms. But in so far as the concepts, needs, and spiritual strivings of children are not taken into account, the surroundings are often not conducive towards making children love





church. This is, nevertheless, one of the most important means of religious education: let the children come to love the church, so that they may always attend church with a pleasant feeling and receive spiritual nourishment from it. And since parents often cannot help here, if only because not infrequently they are irreligious themselves, we are often compelled, when we think about our Orthodox children, to place this work into the hands of the community, the hands of the school, the hands of the Church.

Just as we are not afraid of destroying a devotion to learning and books, or love for our national literature and history by making our children come running to class at the sound of a bell and sit at desks, and by immersing them in an atmosphere of strict discipline and compulsion, so also, one might think, we would have no reason to be afraid of using a certain amount of compulsion in the matter of attending church, whether it be part of a school regime or an expression of self-discipline on the part of youth organizations—both those that are connected with school and those that are not. If, however, this remains just compulsion, and to such an extent that it creates a psychological repulsion in the young people—this will certainly show that the aim has not been attained, that the method has proved to be inadequate and the compulsion fruitless. Let the child brought by our will express a desire to remain there through his own will. Then you will have justified your action.

Again we say: not only natural, psychological effects take place in children's souls in church, but the action of Grace. Our whole concern should be that the soul of the baby, child, or youth should not be closed to holy impressions, but should be opened freely. Then it will no longer need effort, force, or any other form of self-compulsion, but it will be nourished freely, easily and joyfully.

There is one thing that must not be forgotten: human nature requires at least a minimal degree of active participation. In church this can take the form either of reading, or of singing, serving in the altar, or of decorating and cleaning the church, or of some other activity, even if it is only indirectly connected with the services.

The indisputable importance of the church and of communal church services in the religious upbringing of children constitutes one of the arguments in favor of the Orthodox understanding of the Mystery of Baptism: that is to say, an argument in favor of baptizing children at a very young age, as we do in the Orthodox Church. Baptism is the door through which one enters the Church of Christ. One who is not baptized—which means

he is not a member of Christ's family—has no right to participate in the life of this family, in its spiritual

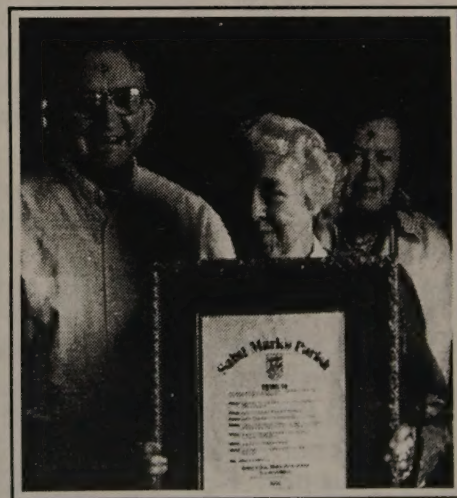
gatherings and in its table—the Lord's Table. Thus our children would be deprived of the right to be with us in church, to receive the blessing in the name of the Holy Trinity, to partake of the Body and Blood of Christ. And however we may influence them in our family at home, however much we might teach them the Gospel, we would be depriving them of the direct action of heavenly Grace, and at best we would arouse a thirst for faith in them—but we would still be keeping them far from the heavenly light and warmth, which comes down, regardless of our human efforts, in the Mysteries, in all the services, in holy prayers. How grossly mistaken are those religions which recognize only adult baptism!

The holy maidens Faith, Hope and Charity, and the holy young bride Perpetua, who became martyrs, are witnesses to the fact that adolescence is an age prepared even for the highest active participation in Christ's Church. The baby in his mother's arms in church who cried out, "Ambrose for Bishop!", and by his exclamation determined the choice of the renowned Ambrose of Milan for the episcopal cathedra—this baby is a defender of children's rights to an active participation in Christ's Church.

And so let us take some trouble over our children: first let us give them the chance to participate more in church—in a wider and more elevated form than just giving the censer to the priest; and secondly, let us adapt ourselves somewhat to our children when praying together with them.

Let the children be conscious that they are members of Christ's family. Let the children come to love church!

Helen Rice with the plaque given her in loving appreciation for the life and witness of the late George Bickford Rice, Vestryman, Reader, Acolyte, of many years service to



God and St. Mark's Parish. With Helen are William & Peggy Matsch, Jr. This photo was made on Ash Wednesday & hence the ashes on the pious foreheads of the faithful.



# The Hallowing of England

An appreciation by the Rev'd. Fr. David Charles C. Lynch  
Rector of St. Augustine Church

Phillips, Fr. Andrew, *The hallowing of England, a guide to the saints of Old England and their places of pilgrimage*. Anglo-Saxon Books, Frithgarth, Thetford Forest Park, Hockwold-cum-Wilton, Norfolk, England, 1994. *Sometimes available from St. Mark's Orthodox Christian Bookstore.*

**T**HE history of Orthodox England is frequently overlooked these days when only eccentric souls seem to have any interest in knowing the truth about our spiritual heritage. For the history of England is, in large measure the history of the American people. Those of us who are descended from German, Irish, Scot, Welsh, Italian, French, Dutch or what-have-you ancestors, all speak the English Language, live under the English system of law, study Shakespeare and have learnt the English nursery rhymes at our mother's knee. The history of the time when all England was Orthodox is therefore important to all of us, even the non-Orthodox, for it is our own spiritual, cultural, legal and political heritage with which we are concerned.

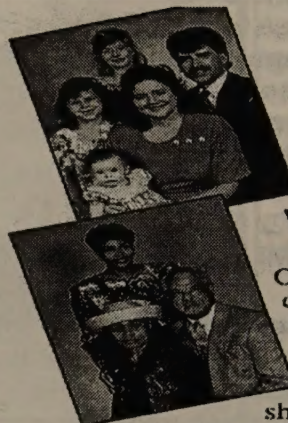
Father Phillips has provided a valuable resource for the reference library. His is not a book to be read and savoured, but one with which to plan a trip to England's "green and pleasant land." Nor do I mean to suggest that this work is a piece of "British Israelitism." This is a Directory of the old English Saints and a survey of the places in England associated with them: their shrines and homes. An enormous amount of research was dedicated to ferreting out the sources for this long-ignored data.

The point is that England was once Orthodox, that she remained Orthodox until the invasion of the French, when the Anglo-Saxon Church was degraded from all power and position of Authority. From that time on, the schism between East and West was inevitable. Nonetheless this is an important part of our heritage, all the more so, because it has so long been ignored or denied.

This book deserves a place on your travel shelf, or in your prayer-place where it will serve to keep you informed of the Holy men and women who served our Lord Christ, and whose spiritual blood flows in our veins.



*Saxon Crucifixion from a manuscript illumination*



**Our church  
directory  
won't be  
complete  
without you!**

Our new pictorial church directory will be a valuable resource for associating names with faces, fostering goodwill and fellowship, and orienting new members. But the directory won't be complete without your participation.

In one easy trip to the church, your family will have a custom color portrait taken by a professional photographer, select a pose immediately following photography on an electronic previewing system, and have the opportunity to purchase portraits for yourself, family, and friends. It is important that everyone make an appointment to be photographed and come to your scheduled time prepared. Some tips on the reverse side can help you make a lasting impression with your portrait. **Also, be prepared to take advantage of the opportunity to purchase your additional portraits.**

Your family will receive a free directory for being photographed and selecting a pose for the directory, plus a free 8x10 custom color portrait for viewing your proofs.

**Make your  
appointment today!**



Saturday 26 April & Sunday 27 April at St. Mark's



The Glen Eyrie Conference Center, located on the eastern edge of the Rocky Mountains near Pikes Peak and Colorado Springs, is an unequalled group meeting place where unique facilities, personalized extra-mile service and unexcelled, awe-inspiring natural beauty are the norm.

Here's just a sample of what else you can expect when you come to The Glen ...

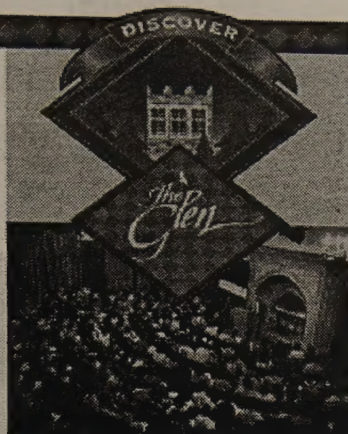
... Great food! Hearty breakfasts, delicious luncheon buffets and superb evening meals of Colorado cuisine;

... Exceptional accommodations!

... Breath-taking scenery!

... Many interesting, fun and unusual recreational opportunities are located at or near The Glen.

Come and discover for yourself - The Glen is truly the place to be refreshed, renewed and inspired.



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## His Grace, Bishop Basil & the clergy brotherhood of the SouthWest Region, Antiochian Orthodox Christian Archdiocese, with the blessing of Metropolitan Philip, invite you to the *St. John Chrysostom Homiletics Conference*

29 September - October 1, 1997 (Monday - Wednesday) at the Glen Eyrie Center, next the Garden of Gods, in the Mountains West of

Colorado Springs, Colo.



Dr. John Boojamra will deliver a condensed version of his Seminary Homiletics Course. Time for worship, reflection, and fellowship is planned. This Conference is open to all Regions and is Pan-Orthodox.

Two nights' lodging with meals, including Monday Supper, Tuesday Breakfast, Lunch, and Supper, and Wednesday Breakfast and Lunch with all facilities, tuition, and fees, will cost \$190 per person when sharing a suite with one other or \$240 for a private suite (for registrations received by August 15). All suites include private bath and two queen size beds. Parking is abundant and Airfares are very reasonable into the Colorado Springs Airport on Western Pacific, United, Continental,, etc. There is a shuttle for \$10 from the Airport to the Glen.

Space is limited so write soon. For information and reservations write or call 303-722-0707

**St. John Chrysostom Conference**  
1405 So. Vine St.  
Denver, CO 80210

Glen Eyrie is a 750 acre retreat in the Colorado mountains from the noise and hassle of the world. The Glen Eyrie Rules include: no booze, recreational drugs, or tobacco products in the buildings. Smoking is permitted outdoors & downwind.



## In this LION find:

- St. Maximus on *The Prayer of the Good Thief*
- Ask Etheldreda *What is her problem?*
- Protopresbyter Michael on *Children in Church*.
- Fr. David Lynch on *The Hallowing of England*
- The St. John Chrysostom Homiletics Conference
- Parish Kalendar (corrected) & News

The St. Mark Orthodox Christian Bookstore offers titles suitable for Lenten Devotional Reading. Many



icons, crosses, prayer ropes, & Easter Cards are available.

The Holy Week & Easter Services are listed on the appropriate dates in the Kalendar.

Please notice that the principal Observance of the Resurrection is that of Easter Even: the Lighting of New Fire, The Prophecies, Baptisms, and Divine Liturgy of the Resurrection begin at 10 PM on April 26. This Service fulfills your Easter and Sunday obligation. Just come back to church for Social hour at about 11:30 AM Easter Day.



Please give food and cash to the OCOC Lenten drive to benefit the poor clients of the Pan Orthodox Center.

The choir of St. Luke Parish (above) & the THEOSIS singers from St. Catherine's Orthodox Church at the OCOC Fundraiser.



Archpriest Joseph Hirsch with Fr. David Mustian at the Lenten Retreat at St. Luke Parish. Several St. Mark parishioners attended and were edified.



Some of the many clergy from the various Orthodox Parishes at the Sunday of Orthodoxy Vespers.



Palm Sunday, the beginning of Holy Week, is April 20. Plan to attend all the Services of Holy Week, including Maundy Thursday, and Good Friday, and the Paschal Vigil and Divine Liturgy of the Resurrection.

The LION is For Members Only of St. Mark's Parish. USA Subscriptions are \$ 10 a year. The Rev'd John Charles Connely, Rector and Dean of the Mountain Majesties and Fruited Plain, Western Rite Vicariate, the Antiochian Orthodox Christian Archdiocese of North America.

The LION is not an official publication of any entity. The views stated herein are not necessarily those of any persons, living or dead. Deborah C. Connely, staff photographer.

## The Lion

St. Mark's Parish  
1405 So Vine Street  
Denver, CO 80210-2336  
Address correction requested

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